The American Friend

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THE FIVE YEARS MEETING SESSIONS—OCT. 20-26, 1955
at Richmond, Indiana

CONFERENCE ON THE FRIENDS MINISTRY

At a significant gathering at Quaker Hill June 8-10, the Committee on Ministerial Training of the Five Years Meeting brought together the Committees on the Training and Recording of Ministers of Western, Iowa, Indiana and Wilmington Yearly Meetings; representatives from the Departments of Religion of William Penn, Earlham and Wilmington Colleges; and pastors and students from the area served by these four Yearly Meetings for two full days conference.

For several years the Committee had studied and planned for such a conference. This first conference was limited to the adjacent Yearly Meetings. Other conferences are anticipated for areas not touched at this one, using this experience in the preparation for those to follow.

Friends in attendance included Charles S. Ball, President of William Penn College, who presented a message on what the Yearly Meeting requires of its ministers; William E. Berry, Professor Emeritus of Earlham College, who gave a stirring message from George Fox's letter to young ministers, "Walk cheerfully over the earth answering to that of God in every man;" Jesse Stanfield, retiring Professor of Religion at Wilmington College, who presented a searching message on the academic preparation for the ministry; Glenn Reece, Superintendent of Western Yearly Meeting, who drew from his own pastoral and leadership experience in presenting the opportunities and problems in the Friends ministry; and Errol T. Elliott, General Secretary of the Five Years Meeting, who opened the conference with a message on the challenge of the ministry. Herbert Huffman, Chairman of the Five Years Meeting Ministerial Training Committee, gave guidance to the program and presented a message on "What Constitutes a Call to the Ministry."

More than thirty Friends were in attendance, equally divided between Yearly Meeting committee members, college representatives and pastors or students looking toward active ministry. College representatives included Thomas E. Jones, Grimsley Hobbs and Hugh Barbour of the Earlham faculty, and Verlin Hinshaw of William Penn College, in addition to the Friends mentioned above. Paul Hadley, member of Iowa Yearly Meeting's Committee; Ludovic Hill, Milo Hinckle, Lillie Horney and Martha Doan of Western Yearly Meeting's Committee; Delmar Mock, Myrtle Mendenhall, George Scherer of Indiana's Committee; and Glenn Reece, John Compton, Orval Cox and Robert Rumsey, Superintendents of the four participating Yearly Meetings, were present at one or more sessions. Robert Jones, Harold Smuck, Leonard Hall and Orval Cox were members of a panel led by Norman Young which discussed at length the subject "Our Share in the Future of the Society of Friends."

Younger ministers or students attending included Lawrence Barker who is in high school; Prosper Van Meulebrouch, Ronald Haldman, Glenn McKee and Robert Horn of Earlham; John and Barbara Fletcher of the University of Minnesota; Herbert Hoover, Clifford Wolfe and Don Gatrelle of Iowa; and Robert Kissler of Portland, Indiana. Lewis Savage of Leesburg, Ohio, David Castle and William Reagan of Richmond, also attended.

While the stated addresses were delivered at specific times, each session was a conference session and entered into freely. It was a time of searching, interpreting and guidance for all groups. Two parallel conferences were held in the evenings. When the college representatives met to consider their contributions and their responsibilities, the Yearly Meeting Committees met to share their requirements for the training and recording of ministers and to discuss their obligation to the youth in their Yearly Meetings. One session was held jointly and beginnings made toward a shared training program at one of the colleges under the care of the Yearly Meetings.

The significance of the conference is indicated by the fact that for the first time Yearly Meeting Committees on the training and recording of ministers, the departments of religion in our Friends Colleges, and pastors and students preparing for the ministry, were able to sit down and share their concerns, needs and desires, looking toward more adequate training and utilization of ministry within the Society of Friends, particularly within the Five Years Meeting. There was a real sense of commitment, of searching and of sharing as each session was opened, and the circle of friendship with which the conference concluded was a very real symbol of the oneness we felt in our mutual responsibility for the ministry among us.

Harold N. Tollefson

QUAKER ACTION

The first issue of the Five Years Meeting new promotional magazine, "Quaker Action" was mailed to a wide list of Friends during June. Approved by the Executive Council of the Five Years Meeting in April, this new publication presents the activities and the needs of the various departments of the Five Years Meeting: Missions, Christian Education, Peace and Social Concerns, the Advance, and Publications. It combines several previous publications, including the Mission Board's "Friendly Flashes," "Christian Education Bulletin," and "Summary," the newsletter of the Board on Peace and Social Concerns.

The June-July issue of "Quaker Action" was mailed free of charge to nearly 10,000 Friends. Any Friends wishing to be placed on the mailing list should send his name and address to "Quaker Action," 101 S. 8th St., Richmond, Indiana. It is hoped that eventually this magazine will go without charge into every Five Years Meeting home in America.

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Editorials . . . .

When Are We Patriotic?
A Fourth of July Meditation

As in our religion, it is easy in our loyalty to the political state to learn the familiar phrases, the habit actions, the outward symbols and the cliches of patriotism. These, though traditional, are often of value, especially to those who must lean on them. They are somewhat like ritual in religion.

The essence of patriotism is loyalty to the ideals which one holds for his nation; it is a spirit that holds steady on ordinary days as well as on special days; it is ideals that hold in the market place as readily as near the flag. It is the willingness to live in advance of law as surely as with it. For the Christian, his home country becomes potentially, "this nation under God."

As with the individual so with the nation, it must have a mission lest, feeding upon itself, it die from intellectual and spiritual stagnation. The nation cannot afford the policy of in-breeding—it must share in the currents of the best of world thought and take its place in the circle of service to men as men.

It cannot stop with loyalty to itself, but must, like its citizens, point to a higher loyalty. When that greater loyalty is accepted, the nation can expand in stature and spirit, fulfilling its mission under God and thereby fulfilling its own destiny.

America, now trembling with her "fightings within and fears without," needs to re-view her own history, catch her traditional spirit of hospitality to diverse thought, plumb the depths of her spiritual resources and take heart. Now, we are over-defensive, afraid of enemies; then, we might be aggressive, knowing that the might of great minds and stout hearts is the only invincible power. We must get on the march spiritually.

The Five Years Meeting Sessions

It is none too early to mark our calendars and to begin drawing our attention toward the next sessions of the Five Years Meeting of Friends. The dates have been set for October 20-26, 1955, the Planning Committee has been appointed, and the first main concerns discussed. Plans will now begin to be sharpened as the committee meets, receives ideas from Friends generally and shapes them into a program.

Those sessions should now begin to rise from the "roots" of the Five Years Meeting. The more they represent our basic needs against the context of our times, the more truly will they carry us forward in the work of Christ's kingdom. Always there are the two accents for a significant meeting—the inward needs and resources and the outward life around us from which we partake and on which we make our impact.

In the pattern of the Five Years Meeting sessions there are two characterizations to be observed and the questions ever present in planning is this, is the Five Years Meeting in session a business meeting or a conference? Obviously it has to be both. The Five Years Meeting is an organization with important business responsibilities, but it is basically an organism more than an organization.

As a business meeting, it will have before it the main questions raised by the Yearly Meetings and by the Executive Council which serves in the interim of five years. A major item in 1955, coming from the Committee on Reorganization, will be whether the Five Years Meeting should meet more often, possibly becoming a Three Years Meeting. Following such action, if taken, are other aspects such as the form and number of Yearly Meeting representatives, revision of budget-making schedules and the pattern of secretarial responsibilities and relationships. These problems are of importance and represent an attempt to make our Five Years Meeting service more democratic, nearer to the life of our Yearly and local Meetings. The Yearly Meetings in session this year are considering this question of a three years meeting and related problems.

Business sessions have ordinarily occupied the afternoon while the evening meetings have introduced main issues facing Friends, with the morning given to small group and general discussions of the topics.

What are the basic issues that lie athwart humanity's path to the future? What are the most serious questions of this day? What are the great certainties to offer perplexed men and how is a functioning faith to be mediated? What should Friends be doing for the next decade? Questions such as these should be coined and held before those sessions. We are engaged in the great business of redemption through Christ. What can that mean to us, beneath words familiar or unfamiliar?

We can come through those sessions re-endued with power until the spirit of God rises and overflows our words. This will not come without advance preparation of mind and spirit. We must be "with one accord in one place," in the spell of a great unity. Then, please God, the windflames of Pentecost may fall upon us.

Our Unfinished Thoughts

How precious to me are thy thoughts, O God!
How vast is the sum of them!
If I would count them they are more than the sand.
When I awake I am still with thee.

What if there were no unanswered questions, no alluring "beyond" into which our minds take flight

and return again. The very question is absurd, for it suggests death, not life. To live is first of all to wonder. The mind of a little child lives in that realm. He is growing. The death of a soul comes when it faces no new questions, and has no new words to answer old ones.

The dogmatist who insists that great truths are forever coined only in his familiar phrases is urging a course toward death. He sees truth, as held in the mind of man, as a finished nugget, not as a potential seed of life.

The Psalmist, in order to emphasize this realm of the yet-to-be-known, presents God as having thoughts, and then he lends his mind, in such measure as he can, to think God's thoughts after Him. His mind soars like a lark on a wild-winged flight in the joy and wonder of contemplation. No matter how far his flight or in what realms he seeks and finds, he knows it is God's world and he can sing,

When I awake I am still with thee.

E.T.E.

The Theme of Evanston

The Hope of the World

By Russell E. Rees

WHEN the World Council of Churches gathers in Evanston, it will be an event long to be remembered, especially by those who are privileged to attend the sessions. However, it is important to repeat to Friends what has been said in many ways by leaders of the churches: the World Council is a uniting of congregations. The leaders may cry Unity, and may assert that we now have Unity, but until there is a spirit of Unity among the congregations and among individual Christians the organization is empty and futile.

A certain small village has eleven small, struggling congregations of varying denominational allegiance. Much of the energy of all the churches is required just to stay alive. The jealousy between members is just as strong as is the jealousy between the doctors or the undertakers in the community. What can unity mean here? Can some magic word uttered from Amsterdam or Evanston erase the tensions of a century here? What is unity at this important level anyway? Should six of these churches close their doors? Which six? The weakest numerically? Often, if Friends were involved, that would mean closing our Meetinghouses. As a matter of fact, in some instances two of the "competing" churches would be two kinds of Friends Meetings.

The theme of the Evanston conference is to be, "The Hope of the World." Doubtless, from the early preparations, great utterances will be heard from the gathering. The learned leaders from many nations and cultures will add their convictions to the total thinking of the group. But Friends are likely to listen with a certain degree of misgiving to these weighted words. They may even say that Great Utterances do not feed the hungry, heal the sick or visit the imprisoned. We will remember that people, moved with a deep compassion, do these things. Sometimes they are able to give an adequate interpretation of their deeds and of their motivations; and sometimes they are quite inarticulate. Are the words we use important? To be sure they are. But are not our actions the true criteria of our faith? This also is true. Will the actions which spring from our coming together be as noble as our words? This is the crux of the situation.

Russell E. Rees together with Alexander C. Purdy will represent Friends of the Five Years Meeting at the Second Assembly of the World Council of Churches held August 15-31 at Evanston, Illinois. Russell Rees is minister of the Chicago Friends Meeting (108th and Artesian), and has for the past several years written the very stimulating Sunday School Lesson commentary appearing regularly in this journal.

In what way is the Christian Church a witness to the redemptive work of Christ? Does our witness mediate and radiate hope to men? Is it clear that where the church goes, light comes, and truth prevails? There is much darkness in the world, and many issues are clouded, so that men are left confused and sometimes angry. This hope we talk about, is it a Western Hope, a White Man's Hope, the Hope only of the literate and the fortunate, or is it in any realistic way a true Hope of the World?

Hunger for Unity

The World Council is not an end in itself, but must be a means to other ends. It has been created and organized as an evidence of man's hunger for unity, and this hunger is one of the fruits of the spirit. But "what do the angels do after they have walked in the beautiful meadows?" Is the human family still divided into first and second class citizens? Do we still judge people harshly because of their creeds or their ceremonies?

It must be evident that a common witness cannot be achieved by any act of the council. Christ surely is not divided, but we surely are divided. Diversity, according to so great an authority as St. Paul, is not a sin. In fact, he found comfort and hope in the diversity of the church, comparing it to the diversity of the body. But hostility and suspicion because of this diversity must be called sin.

It is not to be supposed that we shall come to Evanston with completely open hearts and minds. We are the product of too much history and experience for that. But we can expect to come there as seekers after deeper understanding, and with a kind of penitent confession that we have much to learn. Whatever our faults, we will be there because we stand in the Christian tradition. And well we know that Christ is not divided. He does not say one thing to us and another thing to some other person or group. We will not achieve any unity worth having by simply giving up what we hold to be precious and eternal. A real agony of spirit is involved in bringing understanding out of conflict and difference of opinion.

Standing in front of the World Council of Churches' seal, Dr. Roy G. Ross (left), general secretary of the National Council of Churches, presents Dr. W. A. Visser 't Hooft with the first copy of the official message of welcome to delegates from 47 foreign countries who will attend the Second Assembly of the World Council of Churches at Evanston, Illinois. Dr. Visser 't Hooft, administrative head of the World Council, has been in the United States since early May to help prepare for the Assembly, to be held August 15-31. Also on hand to greet him was Dr. Samuel McCrea Cavert (right), executive secretary of the World Council for the U. S. The Assembly, unprecedented in church history, will bring together several thousand delegates and visitors representing 161 Protestant, Orthodox, and Anglican communions with an estimated 168,000,000 world membership.

Areas of Agreement

The Conference on Faith and Order at Lund in 1952 suggested that the churches must ask themselves "whether they should not act together in all matters except those in which deep differences compel them to act separately." It is to the end that we might do this that the coming Conference is so important. The differences which have kept the churches apart are important and no one should minimize them, or try to pretend that they do not exist. But the "areas of agreement," the points at which all Christians hold a common concern must also be great and important. These areas we need now to explore, and this exploration can only be done together.

It is unfortunate that one large part of the Church has come to be known as Protestant, as if the most important aspect of truth as we see it is in protest against another position. It is surely more important to say what we affirm than what we deny. This is true for the Society of Friends as well as for the whole Christian Church. While it is true as Howard Brinton points out that the "Puritans set out to purify the inherited religion of extraneous elements which had been added in the course of its history," and that the Quakers "subtracted all ritual, all programmed arrangements in worship and the professional ministry," it still cannot be affirmed that this is an important positive contribution to the life of the Church. The significant question is, not what they discarded, but what they kept. It is not what they protested, but what they affirmed that is important to the whole Christian community.

Core of Truth

Is there a solid, substantial core of Truth which is honored and esteemed by the whole Christian Community? This is the question above all questions. If there is, and if we can, by conference, come to see it more clearly, then this gathering will have been most worthwhile. As Lund said further, "Because we have not acted where we are one, we have not known our unity. Now we come together again to pursue our search for these places where we are in reality one.

The Friends will be one of the smallest, if not the smallest denomination attending this conference. In some sense we do create a problem for the Assembly. It would be easier to get agreement if we were not there. We do not, however, go merely to give the Conference a problem, but to affirm all that we can of the affirmation of the other denominations, insisting only that the insights of Friends regarding the "inwardness of religion," our confidence in regard to the potential worth of all men, and our testimony that those who worship must worship in spirit and in truth, shall be recognized as valid aspects of religion.

"My soul waiteth for the Lord, more than they that wait for the morning"

(Continued on page 206)

Agatha Harrison, Percy Foulds—Two English Friends Pass Away

Robinson Percy Foulds passed away on March 26, after a short illness, at the age of sixty three. A distinguished research technologist and active in textile research, he also was very concerned with the Quaker Evacuation School at Yealand Manor during the second World War, with the "prison without bars" at Bela River Camp, in gardening and handicraft, and above all in friends and family. He met many American visitors during the Tercentenary of Quakerism, and a joint visit to America was one of the dreams of Percy Foulds and his wife, Elfrida Vipont Foulds. Surviving are his wife and four daughters. He was buried in the burial ground at the Friends Meeting house at Yealand Conyers, near Carnforth, Lancashire, England.

* * * *

Agatha Harrison died of heart failure on May 9 while attending the Geneva Conference on Asia. She was there as a representative of the East-West Group, a sub-committee of the Peace Committee of London Yearly Meeting. She was well known to American Friends through her services during the past four years as a member of the Quaker Team to the United Nations.

She was also well known for her work in India, and was the Literary Executor of the late C. F. Andrews after his death. Since 1931 she had been Honorary Secretary of the India Conciliation Group. Prime Minister Nehru wrote of her after her death, "Her passing away is a personal loss to many of us and a loss to the cause of peace and reconciliation for which she labored with devotion throughout her life."

She earlier had been on the staff of the London School of Economics, and in 1921-1924 had worked in China with the Y.W.C.A. She had worked on the national staff of the America Y.W.C.A. from 1925-28.

Two memorial services were held in the Meditation Room at the United Nations in remembrance of Agatha Harrison. On the afternoon of May 11, former associates and friends met together, including members of the United States Secretariat and the Delegations of India and Pakistan and several representatives of non-governmental organizations at the U.N. On the next morning the staff of the American Friends Service Committee Program at the United Nations gathered with others for silent meditation. Memorial meetings were also held in the Quaker centre in Geneva and at Friends House in London.

On Christian Frontiers

Kennan on Russia; A Review

Edited by Wm. Merton Scott

GEORGE F. Kennan, noted diplomat, leading authority on Soviet affairs and originator of the Truman "containment" policy (which has also become the backbone of the Eisenhower foreign policy) recently gave the Stafford Little lectures at Princeton University. Readers will be interested to learn that, in Mr. Kennan's discussion of U.S. Soviet relations and conditions in Russia, he followed very closely the line of thought and analysis which we have presented to our readers during past months.

Mr. Kennan's lectures, attended by diplomats, scholars, historians and graduate students in political science, emphasized the following points: That Russia's revolution must be considered as an inevitable part of the pattern of her long history out of ancient tyrannies into modern life; that attitudes of violence and extreme measures on our part would only increase the postures of violence and despotism in Russia; that, while armed power has been necessary to "contain the Soviet expansion," in the long view, armaments, even atomic weapons, can only deal with minor elements of our problems with communism; that extreme military measures must be tempered by the fusion of spiritual motives and humanitarian understanding, especially as time and events temper the extremes of Russian leadership; that it is a disastrous error not to realize the very different relationship which many other free nations must maintain with Russia because of geographic position and that our insistence that all conform to our rigid views can only invite disaster.

Mr. Kennan urged all Americans to become more thoughtful, more temperate, to dismiss all hysteria about communism which is indeed now but a minor threat to our way of life. He stressed the importance of building our own physical, cultural and spiritual resources, so that the quality of our strength may reassure men, whereas the mere fact of our strength often frightens them. Spiritual greatness must crown our physical power, otherwise we are helpless before the forces of revolution and nationalism.

—Between The Lines, May 1, 1954

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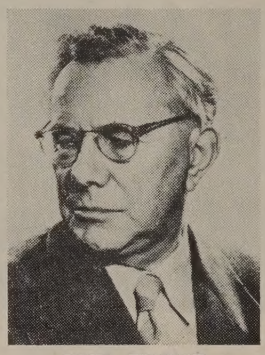
Love, Power and Justice, by Paul Tillich; Oxford University Press; 1954, 125 pages, $2.50.

Here is a difficult book to read, but



PAUL TILLICH

one well worth the effort. Its difficulty may be indicated by the sub-title of the book, "Ontological Analyses and Ethical Applications." The author is an outstanding theologian of our day and gave these lectures both in England and the United States. Paul Tillich has just been appointed to head the theological department of the newly expanded Divinity School at Harvard.

"The first chapter of the book is a critical introduction to the problem raised by the confused state of the dissension concerning love, power and justice." The next three chapters analyze from the author's ontological base each of these concepts. The last three chapters are limited attempts to apply these concepts.

Anyone who is working today with problems of theology, or philosophy, social action or ethics in any way is continuously confronted with the values of love, power and justice and their relationships or problems. Those who call themselves pacifists emphasize one as over the others. The neo-Orthodox School has identified justice and power with love in a secondary place. Whether this is accurate or true or not, the author presents the interrelatedness of the three in being itself.

In his discussion of the word love, the author does not follow many current theologies which divide love into two kinds, *eros,* earthly love, and *agape,* divine love. He says that these are not two kinds of love but that every act of love has within it in greater or lesser degree the various qualities of love which may be *philia* or *libido.* The author's treatment of the ethical quality of love as well as its emotional quality is helpful in understanding the first commandment.

The book is so condensed that it is difficult indeed to summarize what has already been distilled again and again to its finest definitions and meanings. Also we cannot here undertake to describe the author's basic approach to these concepts from the root of ontology. In the words of the author, "Ontology does not try to describe the nature of beings, either in their universal, generic qualities, or in their individual, historical manifestations. It does not ask about stars and plants, animals and men. It does not ask about events and those who act within these events. This is the task of scientific analysis and historical description. But ontology asks the simple and infinitely difficult question: What does it mean *to be?*"

The author begins the task of analyzing the characteristics "of everything that participates in being," and especially these concepts of love, power and justice. It is noteworthy that at no time can the three be separated completely one from the other without doing damage to each. That is, justice which resorts to the legalism of an eye for an eye or a tooth for a tooth is not in reality justice. Justice is completed by love, justice involves power, as well. This interrelatedness in being itself is emphasized time and again.

Here are a few quotations which indicate the religious depth of the author as well as his intellectual scope:

"The power of God is that He overcomes estrangement, not that He prevents it; that He takes it, symbolically speaking upon Himself, not that He remains in a dead identity with Himself."

"Love . . . saves through forgiveness that which is against love."

"Mutual forgiveness is the fulfillment of creative justice."

"Only God can forgive, because in Him alone love and justice are completely united. The ethics of forgiveness are rooted in the message of divine forgiveness. Otherwise they are delivered to the ambiguities of justice, oscillating between legalism and sentimentality. In the holy community this ambiguity is conquered."

A stiff wrestle with this book will take the slackness out of the mental muscles of many of us.

Wm. Merton Scott

THE HOPE OF THE WORLD

(Continued from page 205)

wrote the Psalmist. It is with such desire we must approach the coming sessions of the World Council Assembly in Evanston. Is there within the church, yes within the Society of Friends, any such passion for the Unity of the Faith, and the Fellowship of all Believers?

Literature in Review

All books reviewed in these columns may e purchased through the Friends Book and upply House, 101 South 8th Street, Richmond, Ind.

Writing for Christian Publications, y Edith Tiller Osteyer; the Judson 'ress; 206 pages; $3.00.

Here is a practical and inspiring ook for the writer who would find a narket—at least an "outlet" for his vork in religious publications. Covring many subjects from possible ources of inspiration to rules of gramnar, punctuation and style, the author as presented in lively and readable orm the fruits of her experience as irector of the Christian Author's Guild. Although there is much here hat is duplicated in almost any writr's "how-to" book, there is also a nique feature in its emphasis on writng with one's faith as the inspiration nd purpose. Both amateur and proessional who wishes to appeal to reigious publications should find this ook useful.

Elizabeth McCain

* * * *

That Immortal Sea; Leslie D. Weatherhead; Abingdon-Cokesbury; 217 ages; $2.50.

A book by Leslie Weatherhead has ome to be an event of importance to an increasing number of Christian seekers. *That Immortal Sea* consists of seventeen sermons covering various topics, all of which are of interest to the growing Christian. Here one finds meditation and comfort; answers to specific questions and basic principles of living. The deep religious insights of the author are enlivened by his study and practice of psychology, which he finds as strong support for the Christian Gospel.

This is a warmly personal book. One feels the love of the author for both God and fellowman. The book is easy reading, replete with illustration, but the reading requires time for meditation. The ideas presented here must be lived as well as understood.

William J. Reagan

* * * *

Bradford Lyttle's case history as a conscientious objector in relationship to the Selective Service System, entitled *Conscription and Vocation,* has been mimeographed and made available as background material for counselling with C.O.'s. Copies may be obtained at 10c from Robert A. Lyon of the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa.

* * * *

Olaf Hanson, Director of Children's Work of the Five Years Meeting, is the compiler of a booklet entitled *Christmas Programs,* which will be published by Abingdon Press in the fall. Her poetry has appeared in other denomination's material recently also: "Summertime" in the July *Child Guidance;* "Thinking of God" in *Learning to Live With Others,* a Junior Camp Manual by Carrie Lou Goddard; and a hymn, "Jesus the Teacher," in the July *Children's Religion.*

* * * *

The Quaker Bride, the latest novel of Quaker author Janet Whitney, which ran serially in the *Ladies Home Journal,* has now been published as a book by Little, Brown and Company. (Price: $3.50.) It is the romantic story of a young Quaker girl of the 19th century who makes an unfortunate but adventurous marriage with a strange Englishman.

POETRY CONTRIBUTORS

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OMNIPRESENCE

It's been so long since I've been orthodox,
I have no norms except the Spirit's breath
That touches all my world of sight and sound,
Gives gloom or grandeur to the daily round,
In ratio to my own fidelity.

And when by God's good grace I stake my claim
Among the hills and streams of Paradise,
I want no golden pavements 'neath my feet,
No jasper walls along a shut-in street—
Just turn me loose among the elements.

To live in fellowship with wind and sky,
To feel a rapture in the earth's deep clefts,
Hear silence where a roaring cascade falls,
Make answer when a lonely brother calls—
That's much of Heaven now, or afterwhile.

HAROLD H. FLETCHER

SHADOW OF LIFE

Out of the cobalt Gulf, a sharp black fin:
The shark forever haunts the sunny blue;
So sun gives shadow still to keep us wise,
Telling us Life and Death keep rendezvous.

E. MERRILL ROOT

JULY RAIN

Clouds like ominous witches whirl
Across the sky, while thunder's threat
Reverberates and lightning-shears
Cleave darkened eaves where small birds fret.

Tall trees in fierce contortions sway
In whipping winds, and dust clouds rise
Like long forgotten ghosts to meet
The black mood of the angry skies.

Then comes the rain in silver peace,
With leaves and earth washed bright and clean,
Water in coaxing whispers drips
And the high rainbow's arc is seen.

SHEILA STINSON

BONDS

Ah, there are cherished "bonds of earth,"
And when I die
I shall be homesick for a certain bay,
The ships at anchor
And a seagull's cry;
I shall be lonesome for the fragrant scent
Of clover on a summer's day.

Who knows?
These joys of life God-given
All added up may be our heaven.

ALICE PERKINS

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

QUAKER MEN LOOK TO NEW FIELDS OF SERVICE

From the fine fellowship, enthusiasm and inspiration of the first national conference of Quaker Men, held at East Whittier, Calif., May 8-12, spring new challenges, new concerns and new fields of service for Quaker Men.

Some 175 men were in attendance, representing eleven Yearly Meetings, including Kansas and Oregon.

Three definite actions were approved by the conference as the men looked to wider areas of service for the advancement of Christ's Kingdom. They were:

1. Join in sponsoring a "Finish and Furnish" campaign next October to complete the Building Fund project for the new Administration Headquarters for the Five Years Meeting.

2. Establish a revolving fund to aid in the establishment of new Friends meetings. This was referred to the Quaker Men Executive Council for further exploration and completion of detailed arrangements.

3. Share with the Evangelism and Church Extension Board of the Five Years Meeting the task of seeking to retain or regain for the church those Friends who have moved to new locations. It is planned to send the names and addresses of non-resident members to the pastor or correspondent of the meeting nearest their present location. The cooperation of all meetings in sending such information regarding their non-residents to Quaker Men Service, 101 S. 8th Street, Richmond, Ind., will be greatly appreciated.

Herbert S. Huffman of Indianapolis, in two challenging messages, spoke of the large numbers of non-resident members whose names are on the record books of Monthly Meetings across the country.

In response to his inquiries, some 330 of the 1009 Friends meetings in the United States and Canada replied, reporting the number of non-residents on their lists. The 330 replies (approximately one-third of the total number of meetings) indicated that they probably had over 20,000 members on the non-resident list, an increase of 50% over the figure compiled in a like survey ten years ago.

The Indianapolis meeting, through organizing "Jerusalem" visitation teams, already has added some 200 new members from the non-resident Friends who had moved to that city and were visited by these teams.

L. Glenn Switzer presided at the conference, bringing the keynote address at the opening session. Other speakers included Errol T. Elliott, Raymond McCracken, Harold E. Walker, George Castle, Charles Ball, Clayton Fields, James Raymond, Charles Lampman, Donald B. Spitler and R. Ernest Lamb. Joint sessions were held with the United Society of Friends Women conference on two evening occasions. A joint tour was made to Forest Lawn Memorial Park on one afternoon with evening sessions held in Pasadena. A program of music was enjoyed at the Alhambra Friends community church on Sunday afternoon. All of the conference messages centered around the conference theme, "Men For The Master." Plans for the conference were handled capably by William Cammack, president of California Quaker Men, and members of his various committees.

California Friends spared no effort to give visiting Friends a most pleasant and enjoyable time in California and proved the perfect hosts.

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Conference Highlights

In his opening address, President Glenn Switzer set the stage for the conference concern when he said, "If we accept our Master's leadership, there is nothing that Quaker Men can not do." Later he declared, "We must learn to go out on faith and do more vital work for the Lord."

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Errol Elliott, conference banquet speaker, chose for his subject, "My Master's Church," and gave an impressive first person portrayal of the life of Paul, whom he described as "the master builder of the Christian church."

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"We need to ask God for great things, and expect great things," said Charles Ball in speaking on The Power of Faith in a joint session of the men's and women's conferences.

"These things that we want to see done can be done if we work for them and believe in them," he added. "Let's accept Christ's challenge to faith."

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A conference quartet was organized by Eugene Coffin, conference song leader. It consisted of George Castle of Illinois, Clayton Fields of Indiana, Billy Lewis of Ohio and himself. After a brief rehearsal, their voices blended beautifully and they gave many greatly appreciated numbers during the sessions.

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In an inspirational devotional message, Harold Walker urged Quaker Men to tap the source of living water for an abundant, refreshing and glowing life.

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Robert Poor, a Whittier Friend and member of the Whittier News staff, took numerous pictures during the conference. Copies were made available to those in attendance, and some of them were seen in the June 3 *American Friend.*

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Ray McCracken, speaking on the subject, "Men and the Meeting," declared, "There is no such thing as an inactive Christian. Christianity is action!"

"We are not divided by our differences. We are divided by our quarreling over our differences."

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Donald Spitler challenged Quaker Men to lift all men to Christ, and pointed to love as the greatest lifting power.

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The conference authorized the secretary to telegraph a message of appreciation and encouragement to Richard Nixon, Vice President of the United States, who is a member of the East Whittier church where the conference was held.

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In a most inspiring concluding address for the conference, R. Ernest Lamb spoke on "The Master For Men." "Christ and Christ alone is the Master for Men," he proclaimed. "It is Glory just to walk with Him." "When all we have is laid on His altar for service," he pointed out, "our sacrifice becomes the Way of Glory. . . . We have been thinking of big tasks. Our own strength is not enough. We must be filled with the Glory of the Lord."

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Presidents or representatives of Quaker Men in the various Yearly Meetings who reported on the men's movement in their respective Yearly groups included: California, William Cammack; Baltimore, Joseph Wetherald; Indiana, Robert Zimmerman; Iowa, Wilbur Brandenburg; Kansas, Miguel J. Casado; Nebraska, David Cooper; New York, Dr. E. R. Richie; North Carolina, Ezra Pate; Oregon, David Pruitt; Western, Clayton Fields; and Wilmington, Guerney Terrell.

The Sunday School Lesson

Prepared by Russell E. Rees

For July 25

Growing Through Prayer

Luke 11: 1-13

Phil. 4: 6-7

"Prayer," said St Jerome, "is a groan." "We do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words," wrote St. Paul. The richness and meaning of prayer is so great that a moment should be spent in summing up. Prayer is praise and petition, intercession and commitment, clarification and restatement, confession and cleansing, listening and waiting, insight and dedication, speaking and silence.

The disciples, looking at Jesus, saw in him a strength they desired for themselves, and sensing the source of that strength to be in his life of prayer said, "teach us to pray." So much has been said about the completeness and adequacy of the Lord's prayer that little can be added. "The Lord's prayer is without an equal or a rival." It is, along with the 23rd Psalm, the best known selection from the Bible. However it can be "repeated" without being a prayer, for the condition of the speaker is more important than the words he uses in prayer.

We are concerned here with prayer as a means of growth. Let us be clear of this, that "prayer is not overcoming God's reluctance; it is laying hold of his highest willingness." The little girl who prayed "Please God, make Boston the capital of Maine," was, like some adults, simply trying to force God to act for her special benefit in defiance of truth. When we pray for our own way, we are not in the true sense praying, but only begging.

There are so many ways in which prayer assists in spiritual growth that we cannot hope to state them all here. Praise is lifting up of the greatness of God. Petition is examining our needs and desires in the light of the Universal needs of men. Intercession is the act of overcoming selfishness and feeling the needs of others. Clarification comes as we try to say what seems to be true to us as it is seen in the light of God's view of truth. Confession is the admission of known guilt, with no attempt to escape or deny its blackness. Silence is the opportunity we give God to answer.

The familiar "Ask, and ye shall receive" has been seriously misunderstood to mean that prayer is an easy and painless way to "get rich quick." Montefiore reminds us that "The case of a man asking for follies and absurdities is not considered or thought of." The real statement is in three parts, ask, seek, knock. It denotes a very great concern, calling on all the spiritual resources of man. There is a discipline of prayer which is as necessary as faith. To treat God as a benevolent Santa Claus is to prove how thoroughly unprepared we are to receive any spiritual grace from him.

How many people spend as much as fifteen minutes a day in real spiritual exercise, opening the innermost being to the light of God's love and truth? Is the inadequacy of the church for the challenges of the day in part due to the fact that the members have too few deep roots of fellowship and living experience of God through prayer? Do we know the power of prayer, or do we only talk about prayer?

Questions:

1. Do you feel that there are certain things for which one should not pray?

2. Is it well to have stated times and places for prayer?

For August 1

Christian Worship and Fellowship

Colossians 3: 12-17

Acts 2: 46, 47

Hebrews 10: 23-25

In an article written in 1905 by John Wilhelm Rowntree on "What is Worship," the steady decline in attendance at the worship services of the churches is indicated. It was stated that four out of five persons in London were found not to attend any place of worship. Many causes are listed as contributing to this situation. "The churches have come to be regarded as the resorts of the well-to-do." "The spirit of self-sacrifice is not observed among the members." "Sunday is increasingly regarded as a day of recreation." "It is to the warmth of fellowship that success is mostly attributed when success is secured at all."

Those words sound very familiar, and might have been written last week in many cities. In contrast the early church was noted primarily for its close unity and for the power issuing from the meetings for worship. The church as a fellowship builds upon one of the most important aspects of human nature, the need for others. The idea that a man might be a Christian in isolation was a later innovation, which has not been especially productive in Christian history.

See how many of the virtues enumerated by St. Paul are social in implication: compassion, kindness, lowliness, meekness, longsuffering, forbearing and forgiving one another. These are all related to other people and cannot be cultivated in isolation.

A widely acclaimed book a few years ago said, "I go to church because I hate to go and because I know that it will do me good." Now that may be a reason for attendance at worship, but to say the least it is a weak reason. If one is simply hunting for a bodily discipline which will do him good, there are other ones than putting on your best clothes and shaking hands with a lot of people who do not interest you in the least.

Rowntree has it more nearly correct when he wrote, "And reality will return to us as, bound by the spirit of true fellowship, men unite in a common social endeavor (the supremest of which the soul is capable) to realize a sensible contact between the flesh-imprisoned spirit and the enveloping presence of Eternal Love." Worship is first of all then a meeting with God as, stripped of all excuses and all pretenses, we stand in His presence.

A number of experiences follow as we do this, we are filled with awe and wonder, we see ourselves in the light of God's truth, and we repent of our evil, we share the sense of presence felt by the whole company of worshippers, we may hear again familiar, but weighty words from the scriptures, we are swept up into the mood of prayer, we see more clearly the way that lies ahead, and at least the duty that is ours, we resolve to try more creatively than ever to live after the pattern of our vision, and we shake hands at the close of the meeting with a sense of real elation and spiritual uplift and go out to the work of the week "more than conquerors." This is true worship, and it so tremendous and so spiritually important one wonders why all do not see it, and come to share it's grace.

Questions:

1. Put yourself in the position of people in your community and try to say why worship is so neglected. What is there about your own meeting's worship that seems trivial and unimportant?

2. What responsibility do you have for the meeting for worship? What more could you do to bring in others, and make the meeting more meaningful?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Persons desiring entertainment during Western Yearly Meeting should contact Mrs. Artelia Thomas, 118 S. East St., Plainfield, Indiana; phone 2551. Western Yearly Meeting will be held August 16-22.

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Emily Parker Simon of Baltimore Yearly Meeting expects to attend the Women's International League Executive Committee in Denmark in August, and hopes also to visit Friends in that country.

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Ranjit Chetsingh assumed his duties as Secretary of the Friends World Committee as the Executive Committee met at Charney Manor in England in May. A welcome to him and a message of gratitude to Harry T. Silcock upon his retirement were given at this meeting.

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Barbara Grant, formerly with the Friends Committee on National Legislation in Washington and more recently a worker at Quaker House in New York, has been appointed an education officer in Nigeria, West Africa, by the Nigerian Government.

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Esther B. Rhoads, identified with Friends' work in Japan since 1917, returns home on furlough this summer. She will do some speaking on her work in the fall. Yukio Irie, a member of Tokyo Monthly Meeting, a gifted English teacher and a student of Emerson, will come to Pendle Hill this fall.

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Lloyd Cressman, president of Friends University and graduate of George Fox College, gave the Commencement address at George Fox College this year. Donald McNichols, dean of the College, gave the baccalaureate sermon for the graduating class in the Newberg Friends Church.

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Eric Curtis, dean of students at Earlham, will spend the summer months in his native England. He and his family will visit Henry and Lucy Gillett at Oxford, the parents of Esther Gillett Curtis. He will also speak to Friends schools in York, and plans to attend London Yearly Meeting. Hans and Ingrid Buchinger, also of Earlham College, will spend the summer in Germany, and plan to attend Germany Yearly Meeting.

More than 1000 foreign students received hospitality in American homes last year through the efforts of the Student Hospitality Committee of the New York Friends Center. The Committee hopes to find week-end hospitality in the country for students during the summer, and to help again in the fall with new groups of students coming to the country.

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John and Charlotte Vaughen of Deland, Florida, will go to Khyber University in Pakistan on Fullbright fellowships in the fall. They have been almost the only Friends in Deland, and have been working in the Baptist Sunday School, but have maintained their interest in Friends. They will carry with them a minute from the Florida General Conference of Friends held in March.

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Sadie Vernon, Superintendent of Lynndale Home for Girls in Jamaica, returned to Jamaica in June after a two months visit in this country. She came with Logan and Opal Smith, here on furlough, and attended the Executive Council and Board of Missions meetings in April. She has also been speaking and taking special work in crafts. She visited for the most part in the homes of Marcus Kendall at Carmel, Indiana, and Horace Smith, brother of Logan, at Hagerstown, Indiana.

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Patrick Murphy Malin, Friend and Executive Director of the American Civil Liberties Union, has spent two months in England lecturing on the civil liberties situation in America. He hopes that his talks helped understanding of American problems, and our degree of success and failure in dealing with these problems. "The success of America in preserving and extending civil liberties is the single most important factor for the future of democracy and peace in the world," he said.

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An Advisory Committee for Ralph Rose, newly-appointed Associate Secretary of the Friends World Committee, American Section, has been named. George A. Patterson, Richard P. Eastman, Willis H. Hall, Winifred Wildman, Douglas Parker, Burritt M. Hiatt, Howard H. Thorne, James E. Terrell, Bernice B. Nichols and A. Ward Applegate have been asked to serve as an Advisory Committee. The offices of Ralph Rose will be in Wilmington, Ohio.

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Eric D. Cleaver and Richard S. Rowntree, members of London Yearly Meeting, flew to Kenya on May 25, where they were expected to stay for four or five weeks, endeavoring to find out whether there is any personal service which Friends can give in the tremendous problem of rehabilitation of the Kikuyu people, the African tribe most involved in the terroristic Mau Mau movement. These English Friends have had considerable experience in Quaker relief work.

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Lawrence McK. Miller, Jr. will succeed Earle Edwards as General Secretary of Friends General Conference on October 1. A member of Doylestown, Pa. Monthly Meeting, Larry Miller now serves in the Finance Department of the American Friends Service Committee. A graduate of Antioch College and the University of Chicago Theological Seminary, he served from 1942 to 1946 as a conscientious objector under the auspices of the A.F.S.C. He then served as secretary of the Chicago 57th Street Meeting for two years before joining the Philadelphia A.F.S.C.

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From *The Crescent,* student newspaper of George Fox College, comes this item: "It might be interesting to alumni and friends of the college to note that the Roman-style bust of Levi Pennington has once more been placed in its proper place in the school library. It was presented to the school in 1944 by friends of Oliver Lawrence Barrett, famous northwest sculptor, who were responsible for finishing the work, as Dr. Barrett died before its completion. The head looks meditatively through the windows of the Quaker collection room at one end of the library."

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Friends from the campus Meetings of Indiana University and the University of Illinois met with Purdue Friends on May 16 to get acquainted and exchange views on problems common to university Meetings. Some of the items discussed were: relations of a campus meeting to a quarterly meeting; student participation; providing continuity in Meetings where there

a rapid turnover of members. Hope as also expressed that another informal conference of this type would e called in the future at which other ollege Meetings would also be repre-ented. If interested, the Meeting ould write to Francis Weeks, 713 Vest Washington St., Urbana, Illinois.

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Discussion concerning a Friends louse in Philadelphia is now a matter f much interest in the two Philadel-hia Yearly Meetings. Philadelphia Race) and Philadelphia (Arch) are ooking forward to uniting next year, nd hope to build sometime after that Friends center that will house the ffices of the united Philadelphia 'early Meeting, the Friends book tores, and the now scattered offices f the American Friends Service 'ommittee. There is no certain loca-ion as yet, but it is thought that he new building will be probably rected either at Fourth and Arch or t 17th and Parkway in Philadelphia.

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Six programs have been scheduled or the 1954-55 Wilmington Artist eries at Wilmington College: Oct. 25, Iedli Anderson and husband, Louise IcNeice, poet, in a recital of songs nd verse readings; Nov. 20, the Indi-na University Singers and Orchestra n concert; Jan. 5, the Chanticleers, nale quartet; Feb. 17, Robert McFer-in, Negro baritone termed by Eugene Ormandy of the Philadelphia Sym-hony as "great as any baritone before he public today;" Mar. 23, Fredell Lack, violinist, and Apr. 19, David Bar-Illan, Israeli pianist who is the irst repeater on the Artist Series, he aving opened the first series in October, 1952.

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The study conference on "The Meaning of Christian Love," to be held at Bluffton College, Ohio, July 15-18, will be attended by about 150 members of the three historic Peace Churches, Friends, Brethren and Mennonites. About fifty of the attenders will be Friends, and of those twenty are from the Five Years Meeting. Those Five Years Meeting Friends invited to attend are: Errol T. Elliott, Wm. Merton Scott, Samuel R. Levering, Sumner Mills, Betty Furnas, Miriam Levering, Jeannette Hadley, Lela Mills, David Henley, William Fuson, Robert Rumsey, Roy J. Clampitt, Richard Faux, Lorton Heusel, James Scherer, Harold Chance, Byron Bran-son, Robert Wilson, John Bell and Chris Knowlton.

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Pauline Bowne retired from the management of The Penington, the Quaker hostel in New York next to 15th St. Meeting, on June 1. She has been succeeded by Ursula Graf as executive manager. Ursula Graf, born in Switzerland and educated at the University of Zurich, has been associated with Children's Village at Dobbs Ferry, N.Y. Although not a Friend, she has been active in Scarsdale Meeting. Young Friends will find The Penington a very pleasant place to stay. Friends from abroad have greatly enjoyed its privileges and all members of our Society and their friends are welcome.

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Two young British Friends, Mary Protheroe and John Woods, have been asked by the Young Friends Central Committee to represent Young Friends on a British youth delegation to China. The invitation came from the All-China Federation of Democratic Youth. The Young Friends Central Committee's decision to accept the invitation was taken in the light of replies to queries which it had sent out to Young Friends groups. Young Friends were fully aware of the problems raised by such an invitation, but have felt led to go forward in faith, reports *The Friend* (London).

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Millard S. Markle, Earlham biology professor and well-known Indiana Yearly Meeting Friend, retired from Earlham College at the end of this school year. His teaching career has spanned 44 years at the College. He has been active in the Indiana Academy of Science and the Indiana Audobon Society as well as in Friends work. This summer he and Carol Anderson Markle will fly to Europe. During his retirement from active teaching, he will manage his farm and continue work on his microscope slides. Auretta Thomas, long-time Spanish teacher at the College, has also retired. She has been active in Indiana Yearly Meeting, and much concerned with Christian Education work at West Richmond Friends Meeting.

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William A. Rahill, Philadelphia attorney, recently testified before a Senate sub-committee for the Friends Committee on National Legislation against wiretapping. He said the Society of Friends is opposed to any legislative action "which would tend to curtail or limit the use of media of expression between individuals as a vehicle for the free communication of thoughts, ideas and opinion." He rejected the argument that wiretapping would simplify the job of rendering the nation secure, saying that "by the same reasoning, so would the thumbscrew and the rack make possible the detection of alleged spies and saboteurs."

Pictured above are Alice Lewis Pearson of Altadena, California, and George H. Lewis of Marshalltown, Iowa, studying an old picture of their alma mater, Penn College in Oskaloosa, Iowa, Alice Pearson, who graduated from Penn in 1894, and her brother, George Lewis, who graduated in 1904, were honored guests at the alumni activities held May 29-31 on the Penn campus. Alice Pearson spent 19 years in educational work in Japan and is the widow of the late Dr. W. L. Pearson, prominent in Quaker education in America. George Lewis is a member of the William Penn College Board of Trustees. Both are active in the work of their respective Yearly Meetings and still maintain that Quaker colleges hold a vital place in preparing youth to meet today's problems.

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A gift of $13,500 by Charles K. Needham of Pasadena, California, for the establishment of a scholarship fund at William Penn College was announced recently. The purpose is to assist worthy and needy undergraduate students. Charles Needham was born in Oskaloosa, Iowa, and comes from a family well known among Iowa journalists. An uncle established the *Oskaloosa Herald* in 1850, and Charles Needham's father and brothers have owned and published various newspapers. Charles Needham was editor and publisher of the *Grinnell Herald* until retiring in 1938. His scholarship is made in memory of his wife, Nell D. Needham; his parents, William H. and Olive Ann Knowlton Needham; and other relatives, and friends of student days at William Penn College.

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Plans of visiting Friends were reported at the recent meeting of the Friends World Committee, held May 19 in Philadelphia. Greta Scherer, a Friend of Vienna, Austria, now studying at Pendle Hill, will attend Friends General Conference and New York Yearly Meeting at Silver Bay,

with visits to Friends Meetings in New York state between, before sailing for England in August. Wolf Mendl of England, whose very interesting pacifist testimony appeared in a recent Pendle Hill Bulletin, will visit this summer on the West Coast. Richard Ullmann of London Yearly Meeting, whose articles in this journal have been very helpful, will travel in this country in 1955 under the auspices of the American Friends Service Committee.

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Henry Cadbury, who gave the 1953 Ward Lecture at Guilford College on "A Quaker Approach to the Bible," has presented Guilford with his copy of a "Quaker" Bible which was translated by Anthony Purver in the 18th Century. Purver was a shoemaker's apprentice and a member of the Society of Friends who later became a Bible scholar. The two folio volumes were transported from Harvard University to Guilford College by Eastern Airlines as a special courtesy for this rare book. Received with ceremony at the Greensboro Airport, this unusual gift was deposited in the Quaker collection at Guilford. A Quaker Room there encouraged the study of Friends' history and Geneology in the Guilford College Library, where an adequate vault is provided for the most valuable items.

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Gordon McClure of Canada will join the American group of young Friends visiting in Ireland and Europe this summer. As previously reported, Joanna Ayers, Wilmer Stratton, Mary Ellen Hamilton and Maxine Bond, together with Gordon McClure, left from Montreal on June 12 to visit among Friends in Ireland, England and Germany. They will be present at the Irish Tercentenary and London and Germany Yearly Meetings.

Howard Jr. and Alice Ann Mills are now in Bagdhad, Iraq, where Howard Mills is doing alternative service under the International Volunteer Service Bureau. He is with a team of Americans working under contract to the U.S. government in community development and will be working mainly with the fellahin (farmers) in the north. We hope to publish later some of his comments on Iraq, "the land of contrasts;" the people there; and his work. Howard is the son of Howard and Bernice Mills of near Indianapolis, Indiana.

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A clipping from the Honolulu Star Bulletin sent to us by Minnie Bowles describes Catherine E. B. Cox as "a young great-grandmother who is an outstanding mother." The write-up tells of the many activities of Catherine Cox, who is the senior member of Honolulu Monthly Meeting. She is the daughter of Joel and Hannah Bean, among the earliest of Quaker missionaries, who went to what were then the Sandwich Islands. She was the first student to enroll in Bryn Mawr College. Among her interests are the Honolulu Academy of Arts; the women inmates of Oahu Prison whom she visits monthly; Kalihi-Waena School, of which her late husband was principal; the Church of the Crossroads; the Friends Meeting; and, of course her family. Joel B. Cox, her son, and Doak Cox and his family were able to spend Mother's Day with her this year. Richard Cox is on Kauai, and Charles Cox in La Jolle, California. Many others have called her house their home. Now 88, Catherine Cox is still vigorous intellectually and physically, and a much appreciated mother and friend.

Friendly Fellowship

ANDERSON, INDIANA—Anderson First Friends Meeting has recently made a major improvement in the church by laying new carpet in the auditorium and placing artificial palms on the rostrum. A dedicatory service was held Palm Sunday, with John Compton, Yearly Meeting superintendent, bringing the message. Raymond V. Breaker is pastor of the local church.

Albert E. Pike

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NEW YORK, NEW YORK—The Peace and Service Committee of New York Meeting (15th St.) held a successful series of meetings this spring on "World Cooperation and You." Speakers were from various departments of the United Nations and its Specialized Agencies. Ralph Townley, a British Friend and a Special Assistant in the U.N. Department of Economic Affairs led the final session. Carleton Washburne, a New York Friend and teacher, presided over all discussion meetings.

Adrian S. Mann

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PLAINFIELD, INDIANA—Of interest to all in Western Yearly Meeting is the redecorating of the Yearly Meeting room. It is being done in a pleasing combination of cool green side walls and light grey ceiling. A fund in the amount of $746.60 is being subscribed for the purchase of two plastic folding doors for the Junior Department on the second floor of our new addition. All but $136.00 has been subscribed at this writing.

Frances Drake

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SCARSDALE, NEW YORK — Scarsdale Monthly Meeting is currently holding two Meetings for Worship each First Day. Neither is programmed, and no effort is made to ask certain Friends to attend a specific meeting. Both have been equally satisfactory. This situation arose as a result of the crowded First Day School conditions. Inasmuch as the Meeting is not financially able to finance a new addition to the building, it was decided to have two sections of First Day School, one held at 9:45 and the other at 11:00. This experiment has had its drawbacks with regard to families having children in each of the two sections. As far as is known, this is the only meeting which holds two Meetings for Worship on First Day based on silence.

Thomas Hancock

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OSKALOOSA, IOWA—Our pastor, Lela Gordon, has resigned effective June 30, to accept a post as minister of visitation at University Friends Church in Wichita, Kansas. We will all miss her very much. Duane Moon of Ringwood, Oklahoma, will come to Oskaloosa in September. He has an A.B. degree from the College of Emporia, Kansas, and a B.D. degree from Phillips University.

The drawing room at the college was the scene of a tea one evening in March after Errol Elliott presented a very inspiring and informative report of his trip to the African Mission Field.

The second annual youth conference held in April on the campus was a time of real inspiration to 100 high school students and others who attended. Al Metsker and Albert Lane, directors of Kansas City Youth for Christ, and Richard Berger, missionary on furlough and pastor of the Church of the Brethren near Udell, were guest speakers.

Wendell Farr has served as president of the inter-church council in Oskaloosa during this past year.

Mrs. V. O. Hinshaw

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DAYTONA BEACH, FLORIDA—Our Daytona Beach group has now been meeting for three years, continuing through the summer months, though a few of our winter visitors leave as early as the middle of April and at this time of the year we are down to regular attendars, about twenty in number.

During these three years, there has been established a fine feeling of harmony and cooperation. We have slowly developed a committee of ministry and

ounsel, helping to deepen the spiritual ife of the meeting. Because we do ave winter visitors, and there are ertain matters of business which need ttention, we are now having a meet-ig once a month for a social hour and usiness. At the meeting we are be-nning to have a study on Quakerism ith a question and answer period. Ve also have a children's meeting, as e have five children in the group. hey meet for a half hour with the dults and then retire for the children's eeting.

We have continued to send cartons f clothing to the American Friends ervice Committee and books to Faith ibrary in Georgia.

Throughout the year we meet for orship on the first and third Sunday f each month at the Daytona Beach MCA.

Nina C. Shares

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MARION, INDIANA — First Friends leeting at Marion has had many ccasions during the past months which ave brought enrichment to the lives f those who were able to attend. The sual Missionary Institute was held in ie late fall for a period of three suc-essive Sunday nights. Prof. Clarence uffman spoke at the first period of ach session on "Pulse Beats from the rophets." At the second hour, differ-nt speakers were heard, including Dr. Vilbur Beeson, who spoke of his plans or service on the mission field in frica; George Warner, ex-secretary of ie National Holiness Society; and Don dle, coach-evangelist of Taylor Uni-ersity.

William Reagan spent three days ithin the Meeting, speaking to Sunday chool groups, meeting of Ministry and ounsel and other gatherings.

First Friends cooperated with other nurches in bringing outstanding peakers to Marion for five Sunday ights preceding Easter. Charles Lamp-an represented Friends at one of these ervices.

At the morning service on May 16, lton Trueblood brought a forceful iessage on converting the Christian. n May 23 a service was held honoring igh School seniors who are members f the meeting, with teachers as special uests. On May 30, Errol T. Elliott as the speaker.

During the past year First Friends leeting has received into membership fty members, including 16 associate iembers. The broadcasting of the iorning service has been a source of reat benefit not only to those Friends ho are unable to attend, but to many ther listeners. There have been umerous expressions of appreciation or this service. First Friends are in line to advance under the vigorous ministry of Murray C. Johnson.

Ellen Reece

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JONESBORO, INDIANA — Jonesboro Friends Meeting is completing a very satisfactory year. The average Sunday School attendance shows a marked increase. Classes for all ages are taught by well qualified teachers. A majority of young parents, with their children, remain for worship service. An abundance of musical talent makes it possible to present outstanding programs in that field as well as special numbers for worship and fellowship meetings. Such potentials are quickly recognized in the children by the primary superintendent and faithfully cultivated. The Loyal Crusaders, Margaret Fell's Society and United Society of Friends Women have contributed in many ways to AFSC, missions, community projects, and County Council of Church Women, which is working among migrants in our community. A well attended Family Night Fellowship is sponsored by different groups once each quarter. The Christian Education Committee meets regularly and makes frequent reports to the Monthly Meeting. Contact with our boys in the armed forces is made by the Peace Committee through letters, cheer boxes and the Upper Room. Peace literature is available and a conscientious objector was invited to speak to the high school class. William Reagan held a week's conference on Christian Family Relations which was most helpful. Several young parents bring their children to midweek prayer service and often present the lesson. The first of September, Delmer and Margaruite Mock will have begun their twelfth year of pastoral work in Jonesboro. Margaruite is in great demand as a soloist and responds whenever possible. They have also cooperated with the public school program at every opportunity.

Miriam Jay

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WEST NEWTON, INDIANA—Friends of the West Newton Meeting are taking pride and pleasure in the new Christian Education addition to their church, dedicated last August. The Annex was named Easton Memorial, to honor the founders of the Meeting who set up the preparative Meeting under the name of Easton 126 years ago. In keeping with the traditional combining of church and school facilities of the Friends, the new addition has housed a second-grade room of the local school during the past year, and a kindergarten has met in the basement four mornings a week.

The Busy Bee Society of the Meeting is undertaking redecoration of the old part of the Meetinghouse, including the room for worship. New wall paper, repainted woodwork and new ceiling where needed are among the improvements. At their April meeting, the Busy Bees became affiliated with the United Society of Friends Women. Ruth Castle, president of the Western Yearly Meeting United Society, was present to install the new officers. Lena Mills, Leona Westerfield, Maude Fields and Miriam Mills hold the main offices.

Junior midweek meetings, instituted last fall under the direction of Lena Mills, have proved a big attraction for the children and an extra incentive for their parents to be regular in attendance. While the adult study sessions, based on Roy Smith's *Know Your Bible* series, are conducted each Wednesday night, the children meet for their own study and handwork sessions. Recent meetings have followed the program of the United Society children's department. Herbert Huffman, minister of Indianapolis First Friends, Harold Smuck of Valley Mills and Max Rees of Fairfield Meeting have been stimulating guest speakers in the adult meetings.

Elizabeth McCain

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SPRINGFIELD, OHIO—On Sunday afternoon, March 28, nearly 100 ministers and elders of Wilmington Yearly Meeting assembled at Springfield Meetinghouse for an afternoon conference addressed to the concern of "Ways of Strengthening Our Meetings." Many of those who attended have expressed their feeling of the great value of this meeting coming from the sharing and clarifying of concerns.

The conference began at 2:15 with a Meeting for Worship. During this meeting, John Harvey spoke on the central theme of the conference. Then the concerns of Friends were considered in three discussion groups, led by Lewis Savage, Don Stanley and George Bowman. A panel discussion followed in which there was lively participation from the floor. Over eighty stayed for tea served by Springfield Friends.

There was strong concern expressed that we re-examine our responsibilities as Friends particularly with relation (1) to our part in the Meeting for Worship (are we content to give the whole responsibility to the pastor?), (2) guiding young Friends into full membership (when and how should they become members?), (3) non-residents and unconcerned or indifferent members. It is hoped that these and other concerns of the conference have been brought back to be thrashed through by local meetings of Ministry and Counsel.

BIRTHS

BLAINE—To Robert and Gene Barnett Blaine, of Keswick, Iowa, a daughter, Kathleen Marie, on October 31, 1954.

EBRITE—To Edward and Barbara Ebrite, non-resident members of Muncie Friends at Wrightstown, N. J., a son, Ed Michael, on December 5, 1953.

HAMILTON—To Clair and Mary Ellen Hamilton, a daughter, Debra Ruth, on April 26, at Marion, Indiana.

JOYNER—To James W. and Lois Lumpkin Joyner of Richmond, Indiana, a daughter, Sarah Kathryn, on May 14.

HARRISON—To Howard and Louise Quimby Harrison, a daughter, Carol Ruth, on May 10, at Masonville, New Jersey.

MILLS—To David and Wilma Barnett Mills of Camby, Indiana, a daughter, Patrice, on April 8.

MILLS—To Gerald and Arzella Mills of Danville, Indiana, a daughter, Beverly Anne, on April 23.

MCCAIN—To Samuel and Elizabeth McCain of West Newton, Indiana, a daughter, Miriam Louise, on April 6.

NEWSOM—To Russell and Besse Newsom of West Newton, Indiana, a daughter, Victoria Louise, on December 13, 1953.

PIBURN—To Marvin and Carolyn Zelliot Piburn, a daughter, Carol Jean, on June 3, at Salisbury, Southern Rhodesia, Africa.

WINSLOW—To Herbert Barclay and Jean Hurry Winslow, a daughter, Pamela, on February 28, at Pasadena, California.

MARRIAGES

BASKETT-DUCKWORTH — Mary Lou Duckworth, daughter of Mrs. Verna Duckworth of Gas City, Indiana, to Phillip E. Baskett, son of Russell J. and Edna Bundy Baskett, of Jonesboro, Indiana, on April 10 at Jonesboro Friends Church, Delmer Mock, pastor, officiating.

COLLINS-TOLLEFSON—Miriam Esther Tollefson, daughter of Harold N. and Gladys Tollefson of Richmond, Indiana, to Charles Raymond Collins, Jr., son of C. R. and Eloise Collins of Charlotte, North Carolina, on June 4, at the Stout Memorial Meetinghouse on Earlham Campus, after the manner of Friends.

MINNICH-KOOGLER — Peggy Jean Koogler, daughter of Earl and LaVerne Koogler, to Ronald Kent Minnich, son of Granville and Maxine Elleman Minnich, all of West Milton, Ohio, on December 20, 1953, at Friends parsonage, Carthage, Indiana, the pastor, E. W. Chapman, officiating.

DEATHS

ANDERSON—Cora Thomas Anderson, on June 4, at the Stouder Hospital in Troy, Ohio, after some weeks illness, aged seventy-two. She was the youngest daughter of Calvin and Margaret Thomas, and a life-long member of conservative Friends, with membership in Plainfield, Indiana, at the time of her death. She lived the greater part of her life in West Milton, Ohio. She was a devoted Christian mother. Her husband, who passed on before her, was J. Clinton Anderson. Surviving are three daughters and five sons. Francis Brown presided in a service held after the manner of Friends. Burial was in Riverside cemetery, West Milton, Ohio.

BARKER—Ellis Barker, on May 26, at his home near Westfield, Indiana, aged eighty-nine. Son of Ezra and Mary Ellen Stalker Barker, he was a birthright Friend and life-long member of Western Yearly Meeting (conservative). He was graduated from Friends Boarding School, Barnesville, Ohio, and spent most of his life farming near Westfield. He is survived by his wife, Rachel E. Thomas Barker and two daughters, Mary Elizabeth and Leanna.

FISK—Eva Slade Fisk on May 8, at her home in Unadilla, New York. Born July 26, 1866 the daughter of Charles and Electa Slade, she was married on March 12, 1890 to David E. Fisk. Their entire married life was spent in Unadilla. She was a member of the Friends Church in Rogers Hollow, of which she and David Fisk were among the founders. She had been ill for a long time and confined to her bed for nearly a year. Surviving are one son, Charles Fisk; two daughters, Mrs. Thomas McLaughlin and Mrs. Roscoe Wright; and four grandchildren. Services were held in the Friends Church with the pastor Marion Frenyear officiating. Burial was in the Rogers Hollow Cemetery.

GAUSE—Linneaus Thomas Gause, on April 30, at the Stafford Nursing Home in Oskaloosa, Iowa, aged eighty. He had been seriously ill for the past five months. He was born in Poweshiek County, Iowa, on October 18, 1873, the son of Oliver and Mary Beals Gause. He was united in marriage to Nellie Bailey on February 16, 1898, with whom he celebrated his golden wedding in 1848. Nellie Bailey Gause passed away on March 20. A birthright member of Friends, he became a member of the Lynnville Church in 1916. He was a faithful, consistent Christian, trusted and respected by the church. He was much interested in the Bible School and served as treasurer for many years. He had served as an elder for a long term. Linn Gause was a person of few words but influential in his presence. He had a special concern that the sick should be visited and the shut-ins remembered. Surviving are a daughter, Mrs. Lester Burnham of Milwaukee, Wisconsin; two grandsons; two brothers, Elmer Gause of Searsboro, Iowa, and Lester Gause of Windsor, Colorado; two sisters, Mrs. Goldie Latham of Searsboro and Mrs. Ora Hathaway of Glenwood Spring, Colorado. Funeral services were held in the Lynnville Friends Church, in charge of Carl D. Byrd assisted by Glenwood Stanley. Interment was in Friends cemetery.

GAUSE—Nellie Mae Gause, on March 20, at the Stafford Nursing Home in Oskaloosa, Iowa, aged seventy-seven. For the past 42 years she had been a resident in and near Lynnville. She was born April 11, 1876, near Searsboro, Iowa. She was united in marriage to Linneaus T. Gause on February 16, 1898, and they observed their golden wedding in 1948 in the Lynnville Friends Church. She was an active and faithful worker in the Lynnville Church, becoming a member in 1916. She taught for years in the primary department of the Sunday School and was cradle roll superintendent and superintendent of the home department at various times. She and her husband were very thoughtful of the sick and visited and cared for those ill in a most acceptable way. Her husband passed away on April 30. Surviving are a daughter, Mrs. Lester Burnham of Milwaukee, Wisconsin and two grandsons. Funeral services were held in the Lynnville Friends Church in charge of Carl D. Byrd assisted by Glenwood Stanley. Interment was in Lynnville Friends Cemetery.

GREGORY—Raymond W. Gregory, on June 2, at Washington, D. C., aged sixty. A member of West Union Meeting near Monrovia, Indiana, he had been for the last eighteen years a resident of Washington, D. C. He was a graduate of Purdue and for a time a member of the faculty. He earned a doctorate at Cornell. During his residence in Washing he served in the U. S. Department of Education. He was happy to worship with West Union Friends Sunday May 30, and on Sunday, June 6, his funeral was held at the same place, Albert L. Copeland in charge. He was a highly esteemed and a valued member of his Meeting. Surviving are his wife, two sons and two sisters. Burial was at Mooreville, Indiana.

HANSON—Elias T. Hanson at Whittier, Calif., aged eighty-eight. Born in 1866 in Oskaloosa, Iowa, he was the son of John Frederick and Mary Hull Hanson, active Iowa Quaker leaders. He attended William Penn College and married Mary Lucy Mendenhall. They homesteaded in a sod shanty on the prairie near Mount Vernon, South Dakota Territory living in South Dakota until they went to Whittier in 1928. Mary Hanson died in 1951. Elias Hanson was a member of Whittier First Friends Church active in temperance work. He is survived by one son, Fred of Whittier; and two daughters, Emma Parks of Whittier and Miss Gail Hanson of San Bernardino, Calif. Funeral was in Whittier with Robert E. Cope officiating.

HINSHAW—Edna Cooper Hinshaw, on May 24, at her home near Monrovia, Indiana, at the age of sixty. She was a faithful member of West Union Meeting. For some years she was handicapped by a stroke, but her cheery life and Christian interest in living gave to all a fine example. Surviving are her husband, Joseph Hinshaw, and daughter, Charlotte. Services were held at West Union in charge of her pastor, Albert L. Copeland.

PHILLIPS—Clive Phillips, on June 4, in Morgan County Hospital, Martinsville, Indiana. He was born January 2, 1889, near Monrovia, Indiana. His wife, Louisa V. Page Phillips, is a minister of the Gospel, and together they engaged in Christian and pastoral work in various fields in six states for many years. Since Louisa Phillips' retirement from pastoral work they had

een settled in their former home area nd were active members of West nion Meeting. Clive Phillips often ave testimony to a joyous experience f salvation. Four sisters of Clive surive him, and a foster son, Arthur ent. Memorial service was held at Vest Union in charge of the pastor, lbert L. Copeland. Interment was in ie cemetery there.

RINGER—William Ringer, on March 6, at the age of eighty-eight, and Mary I. Ringer, his wife, on May 31, at the ge of 79. Both were esteemed mem-ers of West Union Meeting and left their friends a good testimony of aith in God and readiness to hear his all. Two children, John Ringer and dith Bodenhamer, survive them. Last ervices were conducted by their pas-or, Albert L. Copeland. Interment vas at Mooresville, Indiana.

RUSSELL—Etta M. Russell, on April 7, at her home in Lynnville, Iowa, ged eighty-four. The daughter of esse and Elizabeth Ratcliff, she was orn March 6, 1870, in the Sugar Creek eighborhood, Poweshiek County, Io-va. On September 13, 1893 she was nited in marriage to Harry A. Rus-ell and together they established their ome in the Sugar Creek neighbor-ood. Here they gave willingly and aithfully of themselves to the life of ie community and the Sugar Creek hurch. Their home was the center of ospitality for relatives and friends oth old and young. They lived in Grinnell for a time prior to moving to Lynnville. Their church membership vas transferred to Lynnville upon ermination of the Sugar Creek Meet-ng, and Etta Russell was faithful in ttendance as long as her health per-nitted. Her acceptance of Christ as er Savior in her early years and her ontinued faith in him was manifest roughout her life and sustained her n her last illness. Harry and Etta Rus-ell observed their sixtieth wedding nniversary on September 13, 1953. urviving are Harry Russell; one aughter, Mrs. Arthur Lincoln of Mis-oula, Montana; one son, Ralph E. Rus-ell of Hot Springs, Montana; four randchildren, nine great grandchil-ren; and one brother, C R. Ratcliff. Funeral services were held in the Lynnville Friends Church in charge f Carl D. Byrd. Interment was in Lynnville Friends cemetery.

WARNE—Esta Catherine Warne, on une 2, in Kokomo, Indiana, aged sev-nty. She was born November 25, 883, in Amboy, Indiana, the daugh-er of John and Mary Melton. She vas married to Charles A. Warne in 902, and they had lived in Kokomo he past 35 years. Surviving besides er husband are one son, Thomas M. Warne of Chicago; three daughters, Cleo Wise of Kokomo, Vada Fye of Miami, Florida, and Marchia Ann Cawley of Oakland; grandchildren nd great grandchildren; and a broth-r, Oscar D. Melton of Richmond, In-iana. Funeral services were held with Norman Young officiating. Burial was n the Odd Fellows cemtery at Amboy.

ZELIADT—Ivan E. Zeliadt, on May 31, t Des Moines, Iowa. He was born in Dallas County, Iowa, on November 8, 1895, the son of Gustav A. and Carolena Zeliadt. He was a member f First Friends Meeting in Des Moines. He was the owner and man-ager of a dairy equipment company in Des Moines and also a dairy farm near Norwalk, Iowa. Surviving are his wife Vivian; four sons, Carl of Ames, Harold of Prole, Ray and Fran-cis of Des Moines; one daughter, Iris Mae Starkey of Colorado Springs, Colorado; and ten grandchildren.

Once having recognized—that be-hind all the mystery and incompre-hensibility of the world is the purpose of a God of love—then nothing could be more incredible than that life ends with physical death.—Howard L. Har-ris.

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LOCAL MEETING DIRECTORY

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio — Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado — Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa — First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 9 a.m. Classes 10 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan — First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone TOwnsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona — Meeting for Worship 11 a.m. YMCA Chapel. Grant Fraser, Clerk.

Portland, Oregon — First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas — University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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